[redacted]

Must Remain in
Transcription Room

M 2360

February
Thursday, February 7, 1974

Barn lunch

MR. NYLAND: I'm amazed at how much gasoline we still have all together. Are you doubling up? Are you considering every time you--you use the car now, if actually what you have to do is necessary? And are you working and cooperating with each other? I mentioned that yesterday at five-thirty. ItIs quite necessary to understand, maybe, what good can come of this kind of experience. And you have to take it personal--personally, as if it is something that really can do you some good, that you can extract something from so-called bad conditions or difficult conditions to see to what extent it can be of use to you.

What will you extract from it? In the first place, you are affected by it, so that creates an emotional state, most likely a negative one, in liking,-in not liking of something that you definitely disagree with. And it makes even, sometimes, that you feel like cursing conditions of the cirses and why the oil companies are rdducing intentionally the quantity and stashing it away somewhere, waiting for the price to go up and then flood the market. And in the meantime we have to suffer. And there is at the present

time tremendous amount of suffering. Could you see it as something that is like Solioonensius, that that kind of suffering is necessary for the totality of the Earth? Because there is a quite a quantity of that kind of energy that is now available and probably can be used by forces which we do not know enough about. But we symbolize that in the form of the Earth itself, the Earth wishing to grow, needing energy for that purposse, like we knew when we live and we feed, so-called, the moon. Or that quantity of life appeared after the second world war. Or that even the world war itself was necessary for many people to die in order, in that kind of a form, their life being freed from that form, that the form still could continue to sustain, in whatever way that perhaps can be acknowledged and understood.

Many times you have to look at these kind of conditions from much more overall wide standpoint, mostly, if you could, of a universal value, not just this puny little Earth and the puny ourselves. Because we are part of a totality, but we don't see it because we are limited in our view. In our viewpoint we constantly see ourselves and we see ourselves as our little world. And we don't want to draw conclusions from out little world in the dirdction of a macrocosmos. And when we start to talk about universal values, and we even overbridge this question of cosmic consciousness, if you understand a little bit, to sit in awe when you see the universe and the constellations and the stars and the laws of course, that govern them, and the different quantities of people moving from one place to another like a migration or an immigration, or that what is taking place as the result of certain other conditions. If you study the wind and to see where it goes, and the continuation of certain clouds going in one direction or the--another, and the

storm which may be in the Rocky Mountains and one day later reaches us. These are forces we don't know, and we sit many times in awe, trying to see if they destroy us. Of course we try to do something about it. We don't want to be destroyed. So when there is rain, we build a house. We protect ourselves constantly because we don't want to have any inroads made into our own little selfishness.

But when you try to get out of it and think about it more philosophically, what is the value of all this now as life existing and what is the necessity to extract from it a certain amount of food for your own world and then apply it within yourself - the more we can have that kind of a vista, this kind of real perspective, the more you will start to consider infinity as God, as something unusual and incomprehensible, the more you will see esoteric knowledge as a key to opening the door within our own little world and, in that world, preparation for the future which of course undoubtedly will come in some form or other. And I hope there is a belief in the eternity of life. Who knows where he will be ten thousand eons from now? What will be the form of life that we now take responsibility for, and to what extent will it actually be possible to sustain much more of a totality of God's Will, taking place now in the universe? To what extent can we now connect ourselves, more or less - and very little, so very little more, - but very little ~~more; so~~, very much less - with that what is of spiritual value? - because spirit in ourselves as life is the real existence of ourselves.

The form in which we happen to live just happens to be this form, and no more. And don't attach too much value to it; it is so temporary, you will leave it. Your life is important; that you have to learn to recognize. And you have to do with that whatever you feel is responsibility for the maintenance of your life. The form - of course

it has to be maintained. Give it as little as you can in order to create a condition that your life is not hampered. But the emphasis for myself and the emphasis in talking about it - Work - is all the time what is alive in us and what can sustain us when we go through difficult periods, when there are periods of darkness, like there are with theSun and the Earth itself. When you fall asleep and there is no Sun for you, and maybe that you hope for the next morning that it will come quick - and then you have daylight saving and it extendsit again for another hour, and again of course you criticize that: Why shouldn't seven o'clock be seven o'clock; why should it be eight XX o'clock? Things of that kind are small. Still they have a very definite place.

A meeting like this has a place, and you have to come here to extract from it what is it for yourself for further understanding, what is it that can ~~ehip~~ help you in your life as you have to live it, that you meet conditions which may make you suffer a little bit, sometimes a great deal, without understanding why you have to suffer and why there is this kind of a bondage. And when you wish for freedom, that you are constantly--your attempts are thwarted, that you don't know which particular direction to take and what kind of a turn to take.

~~Will~~ we will continue with the discussion of last night? This question of maintenance, the question of preparing, ~~of~~ laying up treasures in Heaven, which we do when we Work, when we make constantly deposits, when we make attempts which cannot always be translated into an activity or into an understanding or an insight of your mind which cannot always be used for an emotional expression. But the constancy of wishing to continue to Work is really to set that machinery going so that there are deposits in the bank of your own inner life. And that is the way

you have to look, that when it is--when the Sun is shining, make hay while the Sun is shinging. Do all you can in the times when it is given to you/ that the conditions are a little bit more conducive, so that when it is difficult that you can call on something of your own.

There are two ways; One is the actual deposit, actuality of energy available within you, which is partly the embellishment of y your inner life which then, at a ~~certaime~~ certain time, has to be given up. And then your inner life has to become again quite simple. That is one source. The second source is a ~~menor~~ minor one, is connected with it. It is a memory. It is that what you recall of certain states in which you have been which then, at that time, have produced such deposits. And it is as if you have a bank book and you have made deposits. And you look in the bank book and you see there is ten thousand dollars to your account, a little bit for a rainy day. And then the rainy day comes, and the memory of that what you have deposited can help you, because one at certain times, once upon a time, you were able to see a ~~l~~ little opening in the sky and have an impression of Heaven. And at such a time you did feel the presence of something else visiting you, not knowing how to take it and running around nervously to see where would God sit, if He only could come into this room. And you place your chair one way and another and you say: No, not here because the light is too much in his eyes. So you put it on the other ~~said~~ side and said: No, then I cannot see Him because He is in dark and I would like to see Him. So you compromise and you put it halfway. You say: No, that is not right for God because He is sitting in a draft; and maybe I should put a little light so that it doesn't bother Him and it shines into the room itself. And you cannot find the place of that light/ - until finally a realization comes to you: Wherever you are could be

light and then God will recognize that light. You can see Him and He will see you. That is Work. In that way, we make ourselves what we are not at certain times, and we get out of an unconscious state simply because of a vision we have: Someday in the future, and maybe not as a day but in some time period - and maybe not even in a time period but in some kind of an existence - it will be possible to understand all things, and all and everything will be added to all that kind of knowledge. And the knowledge will go over in an understanding, and the understanding will enable one to be active and Work in the vineyard of the Lord.

You must look at Work much more from an--more an overall standpoint. You must look at the group as an opportunity. You must see in people that what they are in reality, in essence. If it is not reality that you can see, at least you can see more below the surface. You must not be fooled by their outward appearances and their forms of behavior which are quite superficial. That is not the person. That is just an acquired characteristic that happens to be bacause he happens to live on Earth. But his life is connected with this essence and his potentialities are with his essential being. And what you wish for such a person to grow out to, is starting from an essential quality. You must learn to recognize that, not to go by just what superficially is even said or sometimes expressed as a feeling or sometimes by a posture of the physical body.

What is a person when you look at him? What is a person when you say, "I love you"? It is not the outside form, it is something that is alive in a one--in a person when you see that there is a potentiality which could be developed. And that then you would like to create conditions so that that kind of form of life, appearing

now in that person you care for, that that what is the behavior of such a person is really not important enough but that what he tells you when he is serious, when he really means what he is saying, when he really wishes to establish a relationship between that what is within himself as truth and that what is a relationship with you, wanting to convey what he actually feels and what his aims are. You see, that is mutual and you have to learn to live there more and more and to speak from there, to speak from your essence in very simple terminology and to give it time not to be bamboozled by the ordinary affairs of life. Just let them go for a little while and come to rest within yourself and then say what you really want to say.

We have to learn more and more, in working together as a group, that (that) I say is an aim. It is not so difficult if you want to attend to it, if you see the value. The difficulty is always you don't see the value, you're so much caught up in your ordinary life - and gasoline which is not available and in the attendance to ordinary affairs and making some money. It isn't that. All that is ephemeral. It has a value - I don't deny any of such qualities of a material kind. But simplicity of what you really need and what you don't need.

If you move into a house, you just see it as a house that will give you shelter. And it's necessary maybe to have a mattress to sleep on. And maybe the mattress can be on the floor, not necessarily as a couch, but although it is a little drafty on the floor, maybe it's all right. Because stretchedout on the mattress and looking up at the ceiling, and then turning around, you see what is still lacking: There ought to be a shelf here and chair over there to be useful. And if there is too much draft you ought to do something about that the next day.

And there could hang a picture, and maybe I could put an enneagram in some kind of a corner so that I am reminded whenever I look there, of the purpose of even having a house/ and having a life to live. And the responsibility for such a life, when I want to think about it. And myself in this house, grateful that I have a house, and the wind blows and the rain comes and I am not getting wet. And there is not too much draft, and there is a little bit of a stove, a wood stove maybe. I have to keep it going because I don't want to become too cold. But little comforts, sufficient, but no carpet as yet on the floor, until I earn it. Not too many things that I wish to start with.

I build up treasures in Heaven in order, when I get to Heaven, and they will be there. I build up treasures within my inner life so t that when it is necessary to live my outer life, I can call on such treasures because they are deposits within me. And then they can be converted to ordinary terminology. And the first word of terminology of an objective kind, but expressed in a material form, is always: Thank God I am alive.

Sometimes I wish you would speak more in a simple way. But you see, when we develop certain thoughts, like last night, the necessity of sticking with this kind of a problem, which is a problem: I Work, and I experience afterwards a very difficult state, aand I cannot reconcile it with my attempts to Work because I've been honest in such attempts, and I wish with a great deal of desire really to learn. And then of course I have a certain amount of energy for that that runs dry. But then, why can't I stay just neutral? Why should energy that was released go in a direction I don't want it to go? And it goes because I'm not alert enough. I don't see how I can get hold of it. Energy

has no handle. It just exists. It goes everywhere. It disappears. Energy is much worse than liquid. Liquid stays in a bottle, but energy disappears like air. And still, energy is a different kind of face--phase of myself. First as I am materially. Then I wish to become spiritual, but then I wish to be all present, omni-present, so that at any one time when I need that kind of energy, I can call on it because it will--it will follow my prayer when I wish. The energy gradually becomes identified with that what is, without any further description, that what is the acceptance of myself as I am, that what is the nature of God being omnipresent.

And so when I ask, you must ask questions. You have to bring to this meeting something of your own, partly in your attitude, partly in your wish to be--to be affected, to be open to that. But also partly to be recognized within yourself that something is alive, something that then is affecting you and forces you to expression. And not to be ashamed of it, simply saying it because it is something that will help you when you express it, even if it is stammering.

How will we make such ideas become real? I've given you a task. We will talk about that on Saturday. I think you have been considering it, what will you do. We will talk in detail what one can do, also what one should do to prepare. And then to remember what is the value of the treasure within yourself.

So, maybe you would liketo ask some questions. Yah?

Richard Cohen: Something that's been taking place recently in my Work, that I've wondered about, is that, in some of my attempts it seems that there is a definite result and a presence. And many other attempts that

I believe I make just as whole-heartedly and in conditions that seem right for it, it doesn't seem that anything takes place, and I don't know if it is—, if I should try to evaluate the results or not. But it's just that the ones that I seem to experience something, I get a great deal of hope from them, and am able to Work a lot after those times.

MR. NYLAND: Richard, I think one has to understand what is growth. You see, when a person starts to grow up, growth is a very complicated affair. It's not only division of little cells, which dividing also form particular pa ticles of life, but they have definite different functions. It's interesting that in growth of the body, as well as the growth of the feeling and the thinking process, all such things take place simultaneiously. That is, there is growth everywhere. And sometimes the growth of a certain section has to wait until the growth of another section gets to a certain hight or development and then the first one fits in because it belongs there and then connects best. Try to visualize the totality of all the cells of your physical body and that every one gets food when you eat, and your blood circulates and goes from your heart into two different directions, one towards your head and the other through the aorta, through the rest of your body. Blood is again purified. Blood has more oxygen. It functions in the liver. It takes on the food from the intestines and deposits it at different places in the body at different times, but continuously. And dependent on the condition of the state of health of the different cells, they will take in whatever they can take in at that time and digest it. And some of the food which may pass by, because either they are overfilled or maybe they are a little sick or they didn't know really how to eat. All of that takes place in growth.

Now we try to make other things grow within us. We say we want to give it food. We see there is for the Kesdjan possibility of developing the SOL-LA-SI. There is a possibility of developing a Soul. I begin with the DO. I say, "DO, turn around. Look at the possibilities which are ahead. Don't stare yourself blind on the unconscious area." The DO is on the line of the vision between the two, and I turn it around and say, "Have a vista of that what might come. Turn yourself in the possibility of that what is potential, and which can come in the development of your Soul. At the same time I talk to the cells in the FA region of my Kesdjanian body: you also wish to go further to the SOL-LA-SI. Now, again, put yourself at M1 and prepare for the trip across FA. That requires energy. Where will you get it? From the idea that the Soul also is wishing to grow. Or from the idea of freedom which is represented in the physical body. Then I look at the SI-DO of the physical body, and I say to it: "Why is it that you are constantly so bound? Why are you so tense. Why shouldn't you relax. Why can't you in relaxation, see better and actually see more and more of what is binding you?"

Again, these three processes are simultaneous. They're quite different compared to each other, and they rest on different principles. At the same time, I keep on feeding myself. I keep on wishing to create an 'I' to guide the food that I take in, in the form of impressions which I would like to make, in a conscious way, recorded. That is, that I want to take them in as they actually are, without any further description so that I reach more and more the truth of them. Because then, when they're more and more truthful, they become better food because they're more purified. And I continue to do that in different conditions, and the growth continues. And at times that what is affecting me is my mind, as a result of such influences that I now receive. And I put down a deposit within myself. At times

I can call on them, and at times I don't because many times I'm busy with an unconscious existence, and that, that requires energy. And I have to give it because I have to keep on living on this Earth. But the conditions are tremendously difficult sometimes. And they are so completely buried. And so all I can do is to study this growth process from an overall standpoint of a continuation of a wish. The wish keeps on feeding the creation of an 'I'. And then I must say, I must leave it. I feel that's all I can do. I wish an 'I' to function. I create conditions for this 'I'. Then the 'I' is on its own. Then the process of development is left to the guidance of 'I'. I wish my 'I' to be pure, I pray for the continuation of life as a giving force from above. I want to continue to create as well the conditions that I can, that they are conducive. But it's out of my realm hand, because I'm not there yet. All I wish is to go to heaven, but I don't have any power over that what I haven't ~~a heaven~~ ought to be. And that is why it is quite right to continue. Sometimes I say, one continues to Work in the dark. I want to set certain things in motion. Thank God, I don't need eyes for awareness. This is the one thing you must keep in mind--your awareness can keep going. But you will not be able to see the results. You will feel them and at times the feeling will be allowed to be strong, ~~and at other times the feeling will be allowed to be strong~~, and at other times the feeling is taken over by your mind, and the mind is still so affected by unconscious thoughts that there is an interference, and that the purity of the awareness is not always what you wish it to be. At the same time there is within you a desire to continue to Work. And then, almost, I would say, leave it to God. I say this with a great deal of sincerity because what is my life, what do I know about myself. I have different indications of how my

physical body is. I have different ideas about what is expressed already in my body as form. I have ideas and philosophies about palmistry, about numerology, about astrology, about phrenology. About the different effects that are affecting ~~one~~ me in my physical apprearance. And I say what is preordained, what is already, from the moment of conception, determined for me to be. What is it that the process of this development in a conscious way is also predetermined. And given then the foundation on which I have to build it, and that foundation will still have for quite some time an influence on me. Even if I say that an astrological chart can be based on a geocentric center, it is all right, and I say also that gradually it has to be changed to a helio, with the sun in the center. But you see, the process is a very slow one. When I say, I'm unconscious and I wish this unconscious, particularly in my mind, gradually to go over into the higher DO of the octave of unconciousness, I want this octave to be fulfilled, and I try to Work with that. But I cannot jump from DO right over to LA. I have to go through RE, I have to go through MI, I have to face FA. I have to understand SI. Then I come to LA. I cannot prematurely take on the color of what is given to me. At a later date, because at the present time such a color would not be permanent. I wish indelibility. I wish permanency. But I have to Work for it until I get through with my temporary affairs. If I wish to build a Soul, I start with DO as if that is the beginning. I set out with the best of intentions and all the different attributes that I feel ought to be realized in time. And still, living on earth, I'm subject to this time. I'm subject to experiences, I'm subject to the processes of knowledge going over into understanding, and I cannot possibly I cannot straighten it out quicker, I cannot even effect the catalyzer. When I say I wish another catalyzer to catalyze the original one so that I then can make a little bit more hurry--and

God asks you: "What is your hurry? Look at your life line--it has been determined what you can do." And then you say, "No, I don't want fatalism." He say, "No, there is no fatality. There is only a wish for further understanding. But when you are ignorant, you're under the law of fate. But when you grow up, fate becomes wisdom. And so one continues, day after day. Sometimes, as I say, in dark. Sometimes in light. Sometimes in good conditions, sometimes in bad. But your breathing continues, and your desire to create impressions for your consciousness must continue. Day after day, time after time, hundred thousand times making attempts, not forgetting. When you forget, remember, ~~wherever~~ whenever you can. And now knowing that you have to make allowances for conditions when you cannot when you have to sleep. The earth is still divided into these two things, I said night and day. And darkness and light. And during the night, I'm supposed to sleep. But even in sleep, in that darkness, there is the possibility of contact. When I wish to Work, I Work twenty-four hours. Twelve hours in daylight, under normal conditions, in the summer, eighteen hours; in the winter eight hours. And in the winter also, twelve hours and sometimes eighteen hours of darkenss; and sometimes eight hours only. But I keep on Working. And when I go to bed and I say now my body can rest, I say [illegible] to my "Where is my 'I'? I wish to create it." And I ask this "I" "Could you be an angel and just stay with me? Because if you are a real 'I', there is no limitation ~~on~~ to time, and you cannot fail me, because you already have the qualities of a spiritual being, and you're not subject to sleep." And then this 'I' guides me. It can be a guide for dreams. It can be a guide of calling attention to myslef as I rest and as the different organs get rennovated. And then food can come at a certain time, partly maybe through dreams, partly because there is spirituality of some kind which takes care of me also in accordance with rules as already laid

down, and which I of course would like to know about. But I don't know as yet how to grow after them until I grow up, and then perhaps at such a time I will understand my life, when I've lived it.

Don't worry, Richard. Keep on. It doesn't matter. One keeps on, one is in the hand of the Lord. And we die when it is right , to this life, when we are ready for another life. And in the meantime be prepared to the best of your ability.

You have to try. Yeh.

Judy: This is Judy. You said something before about... not being

MR.NYLAND: A little louder.

Judy: You said something before about not feeding the form too much, and there are times when I feel as if something within me is being fed, and that it's not so much the form, and yet either in retrospect or in some broader perspective which is sometimes available to me it turns out that that place in myself is very much a part of this form. And I, maybe you remember an answer you gave once to my question about essential qualities where you answered that they were another form of bondage and that some knots have to be tied and others have to be cut like the Gordian knot. And it just turns out that so often I don't know that it even is the form that is being fed.

MR. NYLAND: I think it's right, Judy. One doesn't really know. Because you see in the first place there is already the difficulty between periphery and essense. I don't know when essense really starts. Going from essense to the periphery, I don't know where that starts. All I know is there is a difference between certain places in certain sections of myself. And that applies to outer life and inner life the same way. And there is a constant interchange

between periphery, surface, and essense. And the interchange is that what is sometimes used as food, for the periphery can be used and extracted from for essense. And that what is essense, at a certain time, cannot digest is used for food for the periphery. And this constant interchange is very much like the band of a tree which is the, the lifegiving band. On the outside forming bark, on the inside forming the marrow of the tree. That cambiam ring has that kind of a function. It is determined there, more or less, and the cells can be distinguished, or, can be noticed as belonging to one or the other in accordance with the function. But we cannot do this with ourselves; we have no microscope that can tell us where the different cells are that are doing what. The only way we can tell is by the results. (The moment?) And now we are trying ~~we try~~ to find out how to get to that kind of knowledge. The knowledge can be obtained by and by because it has a quality of penetration. It has the quality which is not bound by the same laws that we are bound in a material sense. And so when I wish this "I" to become a guide to me, I ask this "I" to tell me about myself. I first give it the opportunity to become acquainted with what I call the periphery, which is forms of behavior of the way I happen to be and in physical form. Then I ask this "I" to go a little further, you might say to divide itself, if it possibly, ~~it~~ would be possible for it, or at least to have a certain aspect of function which we call benevolence.

The benevolent attitude on the part of the "I" is to find out what is really as feeling within one, or what is actually given to one, becoming essential. In that sense it can stay as essense, be more of a life giving force of that quality without having to be expressed in a form. That is the essense, and we compare it with one's feeling and ultimately with an emotional state.

So my "I", when it wants to do Work for me, and I attach that kind of a value and the "I" responds to my attitude, then it will give me

information about what is taking place in my essense. At such a time I will know quite definitely that certain food is only for essense. And other food is only for the periphery. Wherever that food comes from- first on a physical plane, but afterward by means of breathing, and after that by means of impressions, my "I" can tell me all such things. For instance, with ordinary physical food, I will know that there are certain substances which are useful for certain organs, and I can learn where they will go, to what extent they are digested, to what extent they are extracted for certain purposes. I acquire a great deal of knowledge. With herbs, with different chemicals, with different ways of certain feeding, in a diet form or conditions in which I have to prepare food in order to reach certain organs which are sick.

(Isn't that)
Did I hear the timer?

2nd side In that way I take care of the health of my body, by studying the conditions for such health, and not being prejudiced by all kinds of medical doctors who tell me this and that, but going down to the core of my existence as life and really understand healing in the proper sense of the word, with that what can be used for that kind of a form of healing.

In the second place, the question of healing when I mentioned sleep and dreams is of a different kind. But then there is a contact made by means of my "I" , opening up to the possibility of total spirituality existing of which I could become a part, if that what is me is willing to be affected. In that form of healing it's a little different and goes much more toward spiritual life.

But now the question, what takes place within me when I still stay physiologically. Take my breath, breathing and taking in air.

For my air, I know, lungs and feeding from oxygen. But what does an 'I' in benevolence do to it. There are different elements in air, which we call rare elements, which are not digestible by us in an ordinary unconscious state. And they, as rare elements, have their use, particularly because they are very small quantities. They are, of course, like ozone in, in oxygen in the formation of (all three), but also the different other forms ( ) and hydrogen in different forms, the different rare elements which we know about from the periodic system. They are extracted under the influence of 'I' and take care of my body for the development of the spiritual well-being. They belong to a realm which is not materialistic.

Now the questions of impressions. Again my 'I' can help me in understanding what is an impression as value for, for energy for myself. So that then that what is an impression can be used partly for the feeling of my ordinary unconscious sense organs. But then the 'I' has an ability of seeing what is available within my body for the formation further of a Kesdjanian body and a soul body. Then it goes further from an essential quality in realization of what is being manufactured within my body. And it is, we have to tackle this particular problem of sex energy because there is energy which is par excellence, the best, for a human being, and unfortunately it is misused a great deal. Then we talk about Helbdonis and Abrousdonis. We talk about the possibility of the extraction of those kind of food for the further formation foundation of the Kesdjanian body and for the soul body.

My 'I' will do that when I allow it. When I am under the influence of that 'I', and constantly I emphasize the necessity of the creation of 'I' as a guide, because my ordinary mind and my willingness and my feeling and also willingness is not enough: I want a representation of something from higher which will reach me through my 'I'. So that that 'I' becomes the mediator, telling me, being in contact with that what is above and letting flow through such 'I' this kind of energy and, you might say, information so that then I myself as a human being can be affected by it.

Study yourself in that sense. To see whatever there is, judging it first by itself and gradually the insight of your 'I' will actually give you the information of what takes place essentially within. And I said in the beginning of the meeting : meet each other as potentialities which are essential. Don't judge by the outside, by the performances and by the manifestations. Listening to oneself within, and then trying to listen to someone else from what comes from within establishes the relationship ~~wich~~ which as I said is based first on a relationship similar as air and afterward goes over into the relationship of a conscious effort as impressions.

Keep on, keep on working about that, keep on seeing what happens to you. Judge about it, be honest about yourself. See what others do, and ___ them to do what you try to do. Tell them: I wish something of a higher nature, I don't want all the time to be bound by my manifestations or even the desires of my body.

Chastisement. Flagellante. I think we are a little bit more advanced than that. But in the midst of society it is absolutely necessary to go against such desires, which then were called sin

and vices. There is a means of utilization of such energy, if I wish. But it also means sacrifice at a certain time, not to follow the line of least resistance and not just to take any kind of a manifestation and trying to endow it with a spiritual quality. Things are very definite. They are this or they are that. They are not mixed. And I cannot use an interpretation of one for the benefit of the other in order to rationalize about what I can do and simply putting the water in the wine. It links up with what I've said before. You know.

_____Mr. Nyland?

MR. NYLAND: Yah

_____ Uh, I hope what I will say won't bring down the level of thi s meeting, but I talked to you once before. This week I noticed about myself that ~~I haven't been running away from myself as much as I used to~~ that I haven't been running away from myself as much as I used to. I seem to have a little more courage, of facing myself. It takes a lot of strength for me to, ah, to really balance myself again 'cause I get drifted away and I know deep inside that there is something real that can guide me. And to find it takes, takes a while to come there. And, uh, I was just wondering if that's the right kind of way.

MR. NYLAND: How old are you?

_____: Twenty four.

MR. NYLAND: You still have a long life to live. Don't be impatient. But try to remember each time, that you are living for a definite purpose, and it is right when you say you don't run away from things. It does not mean that you have the force or the strength to meet the conditions. And maybe sometimes the conditions run faster than

you do, and they overtake you. At the same time this question of patience, of leaving things alone up to the maximum of your capacity, when you honestly can say that's all I can do, and you mean it, that you're sincere about it, and you can leave it alone. Because no one can criticize you, and even God will admit that that is the limit. Keep it as clear and as pure as you can, but also as simple. Because nothing is asked of you that you cannot do. And even if there is a desire on your part that you would like to do it and you're incapable, your own unconsciousness will prevent you from getting too much in danger. It's only those that are a little bit out of equilibrium, a little demented or a little bit hit in the head - they will make mistakes. It's only those who are constantly affected by one desire of taking care of their own self, for those who wish selfishness to be king or queen within themselves, for those who gather enough information about themselves to form tremendous statue of vanity of what they are, those who continue to love themselves, all those people run the risk that sooner or later they will have to realize that they were on the wrong road, and they should have turned away already long ago. But fortunately there are not so many. And for ordinary people like we are, and in general seeing what is the ability of which we are capable and what we ought to do, we aim just a little higher than what we can do. Not much higher, a little. Sometimes we say: I wish to have a soul, but I cannot as yet have a soul because I would not know where to place it and if there were one I would not be able to give up my body. So I settle for something that is halfway in between, and sometimes we say when I am at one I aim at three and I settle for two.

We use that many times; one, three, two. Being at two, then I say two, four, three. And that's the way I proceed. It is sometimes ( ) that I go and advance, I come back again, then I go again, then I ~~go~~ come back again. And all the time is that shifting of an equilibrium which gradually reaches the fulfillment of that what I am aiming at. When it is, this constantly this has to be done, then returning until you have a better foothold, then continuing again, as I say many times, a shifting in the direction of where I wish to go, but not being able to go there in a direct way. It is always indirect. And so in my life it's the same way. I start early and believing in the possibility of growing up. I first have to settle what is ordinary affairs and ordinary life. I still have to settle what is needed for the maintainance as far as the earth is concerned, and maybe I call it payment to Mother Nature. And then I have an allowance which is given to me by Mother Nature herself, say you go out into the world and find out what is unnatural. See if you can discover something that is not what you find home, but when you put your feet under the table of someone else. Maybe you'll discover that Mother Nature has a place but it is limited, and that all that is necessary for you is to get more experience so that gradually you will be able to adjust yourself to different conditions. And then, remembering how it was when you were home, you will then be grateful for what you have received, but you set out on yourself.

This is one's life. You settle a few things. You sit for a little while, you contemplate. Like I said, when you are in your home you look at the ceiling and you contemplate on what you have to

do the next day, how to embellish your house. In the same way, what can I do today to embellish tomorrow. What can I do tomorrow to continue the day after tomorrow. What can I do in one year in order to have a birthday, when I meet it again, that I will make more resolutions. What do I do at the end of a year. What do I do at the day of accounting, of the day when I make a clean sweep of everything and clean my slate and then start writing again. These are the things that you have to keep in mind, and knowing that it is subject to that kind of a law of going ahead and regressing, and and going ahead again, then you will see that the constancy can be there in the wish to want to continue, even if you don't always see the results.

Don't lose impatience - don't become impatient, don't lose patience. You just be what you are, to the extent you can, I say a little bit more than you can reach. That's settled, and then reach out again.

Go through exercises like that - when you're standing can you put your hands above your head, and you stretch out from your toes. At that moment, when you reach the highest you can reach, you say: That's me in my desire for spiritual life. Say that to yourself, that is a symbol of me. This is the way my inner life I wish to stretch to reach to God.

Sometimes it seems as if we cannot do anything else but being serious. I think it's necessary to see that this question of seriousness has to become an underlying foundation. Because we live much too much on the surface of ourselves, with the acquired characteristics are acceptable but they are not essential. And why is it necessary to go to the depth. Why is it that you really feel that you're not at home unless there is some kind of a foothold in the deepest depths of one's essence, and why we actually want to reach

that particular place of no return, in which everything is as is, without any further discussion or dimensional qualities.

Of course it is necessary at times. But at other times you have to apply. At other times you have to remember essential qualities of yourself, and you have to put them to practice in the midst of activity. You have to go out, you have to meet people. You have to have relations. You can't hide. You cannot just withdraw in an ivory tower. You must meet conditions as they are because you don't want to be a fool, you don't want to theorize and say such and such ought to be because you figured it out on paper. It isn't the paper first, maybe like a little sketch. We talk about building. Something is a concept that exists, you make the reality of it in building itself. You are in relation to each other - that is why a group can help each other, because they can remind you. That is why we are serious now. When you go out you can laugh. You can have some humor, you can crack jokes. You can pat someone else on the back, say hello. But all the time, through that should run a thread of that kind of seriousness, very little, like a silver thread with which one is connected with your spiritual life. Or that what continues to exist in out-of-body experiences, guiding you back again and again to where you are to fulfill your functions on this earth.

That is still the question of being on this earth after you have been released from your mother and the umbilical cord which functions that way during the period of gestation has been cut. That is the step in which you have entered into your world. Now in this world you are still connected with different threads with spiritual existence. And they will lead you in the end to what you could make for yourself as self consciousness. And in the subconsciousness that effort that is to be made again as the result of

'I' existing, helping them to fuse the three bodies for which you have worked and which you might say, you have set free by the sweat of your brow and by the constant wish and the constant desire, devotion to see what is what. At that time, the three bodies can become one, I say under the influence of 'I', because that is the end of the function of 'I'. 'I' has fulfilled its life for you. It has done what it started out to do when you asked it to be created and existed and you asked assistance from God to give it life. The task for 'I' is to bring you to the possibility of becoming a self-conscious man. Then 'I' simply - it doesn't disappear - but it's not functioning for you. It will function for someone else maybe. You can then stand on your own.

What does it mean? You have a choice. The three bodies are in a state where they can fuse at any time you wish. What is this wish in you. An understanding on the part of your conscious entity, which is then your soul, an understanding of the necessity of what is a new world into which you can enter and to which you have a right. An understanding on the part of your Kesdjanian body that for that kind of a purpose there is a necessity of collecting energy to be used for the purpose of entering into the fusion as a result of that energy existing. And on the part of your physical body, being free that it can leave this earth and continue with life in a form of cosmic consciousness.

There is at that time a decision which has to be made. A decision is reached by the contact with higher forces which are in a cosmic region, sometimes represented by messages from above which are at the point when one leaves this earth and the body can die, or when there is a chance of the fusion of such three bodies to become one in order to enter into cosmic consciousness, as I said, in accordance with the law of Triamonia, that then this unit can start on a new range of possible development. Also in three steps, three steps which belong to the cosmic consciousness.

But before one goes there, before the three bodies want to fuse, they see the possibility of unity. In such unity the three bodies do not exist any longer because the functioning of the unit is of a different kind. Although at the unit, without going further into cosmic consciousness, the unit again can subdivide into the three bodies. And the question that sometimes comes up: what is my task. It is possible that at such a time possible fusion, a person has the ability to fuse, he also has the ability to continue. But he is under a law - he has to listen to what is ordained for him. And maybe at that time it is necessary for him even to stay on earth. To remain there. To have his life appear again in a certain form, but this time filled with consciousness, and conscience and the ability of an understanding of how to help.

Those are the servants which sometimes appear at that particular difficulty of knowing what to do and how to leave . Then being guided into that what is a necessity, as I say the continuation of life on this earth in whatever form it might take.

When it goes over into the unit of existence, and the fusion of the three bodies has taken place, then the next step is simply cosmic consciousness, and no further necessity to return to this earth. That is the decision. It is voluntarily made. It is because one realizes that there are many souls which do require attention and a great deal of help still has to be given to unconscious states of existence. And there are still certain things which have to be done in order to help, particularly humanity, to see their own selfishness, and to tell them constantly that they have still a task to fulfill. Because the universe will not become one as a whole until all forms of life are free from the form which now binds them, at whatever place in the universe this takes place.

It's interesting sometimes to philosophize about such entity, which entity is a totality of all action in which all relations are understood, and the activity continues in order to preserve life, in the existence of life itself by constant feeding and by constant giving. And the condition which sometimes philosophically looks as if that form of non-existence of activity is the existence of life itself without being affected by anything, and being by itself what it is without a desire for expression.

Gurdjieff faces that. He talks about it. He talks about His Endlessness. And his conclusion is that that kind of a state of viability, a state in which there is potential energy of that place which is not as yet expressed in any kind of a form, that that leads to the conclusion that certain things have to remain active in order to preserve life itself. And no condition of non-existence of anything like an absolute zero in which there is no movement can continue as a requirement of life itself. Because that what is non life starts to approach death, and when death is there ~~is there~~, there is no life. And if there is a wish for the continuation of life, it has to be put into a form in order to prove constantly the existence of life as being alive. And so Gurdjieff talks about Heropass, of that what is influencing the state of life which is in complete immobility. And the absolute impossibility of that continuing to exist because the existence itself is a non-existence. And so, in giving that solution, that even His Endlessness was affected by Heropass, it is like a symbolism which we can take simply as: that what takes place, so above, so it takes place within us, in our world. And by saying that, what is this Heropass that we recognize as time, and what is time doing to us as a unique subjectivity, and what does subjectivity do to us to keep us asleep. So that in that process, remaining asleep, time eats us up, and we disappear as a form and do not fulfill our function of life. And so the problem

is to understand the concept of time eating us and changing it into we, ourselves, eating our time. And so that is Work. And so, of course, that is serious. And so you think and sit and meditate, and you try to collect yourself. You come to yourself. It's terribly difficult because the world is not adjusted to that, and we live in such tremendous unconsciousness, and such terrible existence of that what is taking place now, and the turmoil that takes place, that what is an upheaval. And maybe the year of 2000 may be very good when we live that long.

But at the same time, here we are, and now at certain times we are serious, and at other times we put the concept of our time into the test of trying to find out what is the reality of such time in the presence of consciousness. In the presence of conscience, in the presence of freedom of oneself. Does time remain in existence? Does space remain, as space? Or can it, at times, at moments, be substituted by concepts of infinity, by concepts of omnipresence, of a total yielding to everything existing everywhere and always. To an omni, omnipotence of a moment in which one can move mountains, because one can have belief in the honesty and sincerity of oneself without failure. In the question of omniscience, that one knows one can know all, the essence of all beings, and that what motivates an essence, and that what remains complete and untouched. That one then can recognize within oneself, as well as in others, what is life in reality, in existence, in activity and the continuation of the wish to remain in that kind of a balance for the sake of maintaining life itself.

So we think, so we Work, so we continue, so we talk. So you are serious. So at times you realize what is your task, and at times I hope you are grateful that you happen to exist and that there is still a task ahead of us. If we can Work together. You must know, it can be very beautiful if you wish that. We talk about Heaven on earth. It cannot exist until Heaven is within you. A totality of giving in the freedom of not wishing to possess. At the same time behaving as if we

have the force of omnipotence.

So, let's Work. Work all you can. At the times when it is conducive. And when it is not conducive, pray for the time when it will be conducive, and ask God to give you help.

So goodbye.

End tape.

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